

9. Since a hundred years were
appointed (for
the life of man), Interpose not, gods. In
the -midst
of our passing existence, by Inflicting
infirmity on
our bodies, so that our sons "become our
sires."^a

1.0. ApīTX^b is heaven; ADITI Is the
firmament;
ADXTI Is mother, father, and son ; ABITI is
all the
gods; ABIII Is the five classes of men ;^c
ABITI Is
generation and birth/

YI. (XC.)

The *RisM*- and deities are the same ; the metre is
Gayatri, except
In the last stanza, where it is *AnusMiM*.

L May YAPJJNA and the wise MITRA
lead us,
by straight paths } (to our desires)^— and
ABYAMAN,*
rejoicing with the gods.

& That Is, let us not become so feeble and infirm
as to be, as
It were, infants, and to require the paternal care
of our own sons.

^b *Aditiy* literally meaning the independent or the
indivisible,
may, here, signify either the earth or the mother
of the gods^

• according to the Scholiast. According to
Ydska, the hymn declares
the might of *Aditi*^ — *Adiier vtbh&jm dckashte* (JWr.,
IY., 23} ; or,
as *Sdyana*, " *Aditi* is hymned as the same with
the universe."

^c As before noticed, the five orders of men are said
to be the
four castes and the outcastes. It is also
interpreted, five classes
of beings, or, Gods, Men, *Gandtharms* (including
Apsarasas).
and *Pitrts* ; or, as it occurs in the *Mr-ufcta*, III., 7,

s, Pitris, G-ods, Asura\$, and Ma&sliasas.

& laid is the actual birth of beings ; *jamtwa*, the
faculty of
being bora, generation. Rosen renders the terms,
natu-m and
nateifarum.

^e *Aryam&n* is said to be the sun, in his function
of separating
day from night.